PHARISAISME AND CHRISTIANITIE:

Compared and ſet forth
in a Sermon at Paules
Croſſe, May 1.
1608.

By *I.H.*

Vpon MAITH. 5. 20.

Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſeis, you ſhall not enter into the kingdom of heauen.

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ANNO
1609.



TO THE RIGHT REVEREND FATHER IN *God, and my very good Lord,* THOMAS Lord Bishop of LONDON, I. H. *wisheth all grace and happinesse.*

RIGHT REVEREND *and* HONORABLE,



Know there is store of Sermons extant; The pulpit scarce affordeth more than the Presse. I adde to the number, and complaine not: In all good things a-

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bundance is an easie burden. If the soule may feede it selfe with varietie, both by the eare, and by the eye, it hath no reason to finde fault with choice. But if any weaker stomacke (as in our bodily Tables) shall feare to surfet at the sight of too much, it is easie for that man to looke off, and to confine his eies to some few: who cannot much sooner abate to himselfe, than multiplie to another? Let not his nice sullennesse preiudice that delight and profitte which may arise to others from this number. For mee, I dare not bee so envious, as not to blesse God for this plentie, and seriously to reioyce that Gods people may thus liberally feast themselues by both their senses: neither knowe I for whether more; The sound of the word spoke pearceth more, the letter written endureth longer; the eare is taught more suddenly, more stirringly: the eye with leasure and conti-

nuance

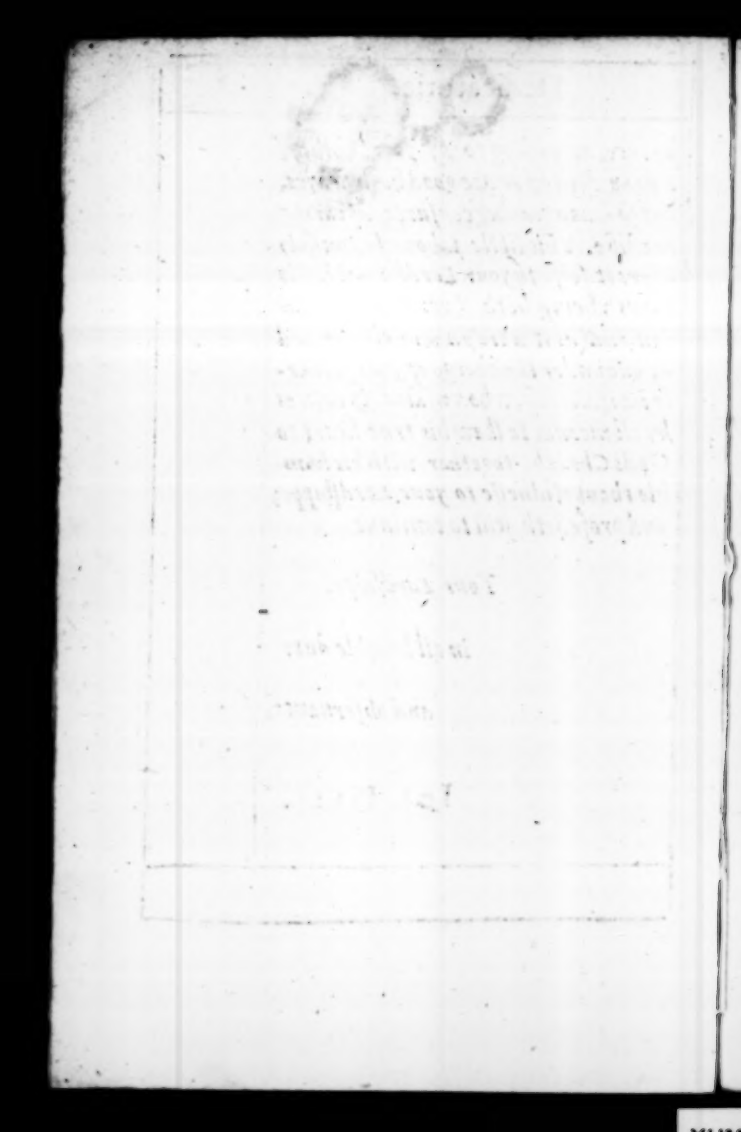
nuance. According to my poore ability, I haue deſired to doe good both wayes, not ſo much fearing cenſures, as caring to edifie. This little labour ſubmiſſely offers it ſelfe to your Lordſhip, as iuſtly yours: being both Preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iuriſdiction, who vnfainedly deſires by all meanes to ſhew his true heart to Gods Church, together with his humble thankefulneſſe to your Lordſhippe; and profeſſeth ſtill to continue

Your Lordſhips,

in all humble duty

and obſeruance,

Ios. Hall.





MATTH. Chap. 5. verſ. 20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſeis, yee ſhall not enter into the kingdome of Heauen.

THe curious Doctors of the Iews had reduced all Gods ſtatute-law to ſixe hundred and thirteene precepts; ſo ma- *Petr. Galatin. de arcan. fidei Cath. ad finem. Ex gloſ. Rab. Shelomoh.*

ny as there are dayes in the yeere, and members in the body. It was an honeſt and (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *Dauid* abridges all theſe to eleuen in his Pſal. 15. *Eſay* to ſixe, in his 33. 15. *Michai* yet lower to three, in his 6. 8. *Eſay* yet againe to two, in his 56, 1. *Habacuc* to one, *The iuſt man ſhal liue by faith.* So yee ſee, the Law endes in the Goſpell; and that Father ſaid not amiſſe, *The Law is the Goſpell foretold; and the Goſpel is the Law fulfilled.* Theſe two are the free-hold of a Chriſtian; and what but they?

Lex eſt Euangelium prædictũ: Euangelĩ lex cõpleta.

The Iewes of theſe times

peruerted

peruerted the Law; reiected the Gospell. Our Sauiour therfore, that great Prophet of the World (as it was high time) cleares the Law, deliuers and settles the Gospell: well approuing in both these, that hee came not to consume, but to consummate the Law. Wherein (as *Paul* to his Corinths) hee had a great doore, but manie aduersaries: amongst these were the great masters of Israel (so our Sauior termes the Pharisеis) and their fellowes, and yet their riuals, the Scribes: both so much harder to oppose, by how much their authority was greater.

1. Cor. 16. 9

Ioh. 3. *Art thou a Master in Israel?*

Truth hath no roome till falſhood bee remooued; Our Sauiour therfore (as behoued) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion; and if both their life and Doctrine bee naught; what free part is there in them? And loe both of theſe ſo faultie, that *Except your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſeis, yee ſhall not enter into the kingdome of Heauen.*

What were the men? What was their righteouſnes? What wanted it? Follow mee, I beſeech you, in theſe three: and if my diſcourſe ſhall ſeeme for

a while, more thornie and perplexed, remedie it with your attention.

Those things which are out of the ken of sense or memory, must bee fetcht from Storie. The Sect (or order whether) of the Pharisees ceassed with the Temple; since that, no man reads of a Pharisie; and now is growne so farre out of knowledge, that the moderne Iewes are more readie to learne of vs who they were: There is no point, wherein it is more difficult, to auoyd varietie, yea ostentation of reading; without any curious trauersing of opinions, I studie for simple truth,

as one that will not leade you out of the rode-way to ſhew you the turnings. *Scribes* were auncient; *Eſra* is called (*Sopher mahir*) *a prompt Scribe*. As long before him, ſo euer ſince they continued till Chriſts time; but in two rankes; ſome were γραμματεῖς λαοῦ: others νόμου: Some *popular*, others *legall*: Some the peoples; others, Gods: The one *Secretaries, Recorders, Notaries*, as 2. *Chron.* 24. 11. (*Sopher hamelec*) *the Kings Scribe*: The other Doctours of the Law of God: *The Law of the Lord is with vs, in vaine made he it, the pen of the Scribe is in vaine.*

Eſr. 6.7.

Ier. 8.8.

As the Phariſeis were (νομοδιδάσκαλοι;)

διδασκαλοι) *Law-masters*: so these are the same which *Luc.* 11. 45. are called (νομικοι) *interpreters of the Law*. Tho to some not meane Critickes, it seemes these should bee a third sort; which consider not that our Sauiour on purpose addressing his speech to the *Phariseis*, fell by the way vpon the *Scribes*; and being admonished by one of them, as of an ouer-sight, now auerres right downe of the *Scribes*, what before he had but indifferently glanced at. What they were, is plaine by *Ezraes* pulpit; and *Moses* his chaire. These and *Phariseis* differed not much; they agreed in some

Neh. 8. 4. Mat. 23. 2 *Clerici Iudeorum*: saith Ierome.

good, but in more euill. But the profeſſion of Phariſeis, becauſe it is more obſcure, you ſhall giue mee leaue to fetch ſomewhat further.

Euſeb. eccl. hiſt. l. 4. c. 22. Erant in circumciſione diuerſæ ſententiæ quæ maximè tribui Iudæ aduerſabantur, &c. Vid. Ioſ. Scalig. reſp. ad Serarium.

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion; which all croſſed the tribe of *Juda: Eſſens, Galileans, Emerobaptiſts, Masbutheans, Samaritans, Phariſeis, Sadduces.* It were eaſie to helpe him with more, *Sebuæans, Cannæans, Sapſæans*; and if neede were, yet more. Where are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that

rotten

rotten argument of profane *Celsus* against the Christians? Sayes the Papists, One saith I am *Calums*, another, I am *Luthers*. We disclaime, we defie these titles, these diuisions: wee are one in trueth: would God we were yet more one: It is the lace and fringe of Christs garment, that is questioned amongst vs, the cloth is sound. But what? Was the Iewish Church before Christ, Gods true Church, or not? If it were not, which was it? If it were: lo that heere rent in more than eight parts, and one of them differing from it selfe in eighteene opinions; and yet as *Ire-*

Orig. lib. 5 aduers. Celsi. Christianos non habere veram Religionem, quòd in varias sectas diuisi essent.

Domus Sãmai & Hillel. Ar. Mont. in Euang.

Ante aduentum Chriſti, nõ tot & tam blaſphemæ hæreſes Iren. lib. 5.

næus well obſerues, before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Shew me a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen: although to ſome, *Phariſaiſme* ſeemes rather a ſeuerall order, then a ſect: but S. *Luke* that knew it better, hath

Act. 15. 5. (αἱρέσεως Φαρισαίων) *the Sect of the Phariſeis*. When the profeſſion began, no hiſtorie recordeth. Some would faine fetch them from Eſay 65. 5. *Touch mee not, for I am holier than thou.* But theſe ſtraine too farre; for in the verſe before, the ſame men eat

ſwines-

Swines-flesh; which to the *Pharisees* is more then piacular. Heare briefly, their name, their originall, their office. Their name (tho it might admit of other probable deriuations, yet) by consent of all Hebrew Doctors (I haue a great Author for it) is fetcht from *separation*; tho vpon what grounds, all agree not; doubtlesse for the perfection of their doctrin, and austeritie of life. Their originall is more intricate; which after some scanning, I haue thus learned of some great Masters of Iewish Antiquities. Before there was any open breach in the olde Iewish

In eam cõsentiunt omnes Hebraei, teste Baba Haruch, Pagnin. in v. נזר

Ar. Montanus. Ios. Scal. I. Drusius, &c.

Church;

Church; there were two generall, and diuers conceites about Gods ſeruice: One, that tooke vp only with the Law of God; and if they could keepe that, thought they needed no more; neither would they *ſapere ſupra ſcriptum; be wiſer then their maker*; Theſe were called (*Karraim*) of which ſort there are diuers at this day in Conſtantinople, and other where, at deadly feode with the other Iewes, which they nowe call *Rabbiniſtes.*

The other, that thought it ſmall thankes to doe only what they were bidden; Gods Law was too ſtrait for their holi-

neſſe

neſſe: It was nothing, vnleſſe they did more then content God, earne him (for theſe were Popiſh Iewes) and ſupererogate of him. Theſe were therefore called (*Chaſidim*) *Holy: aboue the Law*: they plyed God with vnbidden oblations, gaue more then needed, did more then was commanded: Yet ſo, as both parts pleaſed themſelues, reſiſted not the other: The more franke ſort vpbrayded not the other, with too much niggardlineſſe; neither did the ſtraiter-handed enuie the other for too much lauiſh neſſe. Would God wee could doe thus; They agreed tho

they

they differ'd: But now, when theſe voluntarie ſeruices began to be drawne into Canons, (as *Scaliger* ſpeaketh) and that which was before but arbitrarie, was impoſed as neceſſarie, (neceſſarie for beleefe, neceſſary for action) queſtions aroſe, and the rent began in the Iewes. Thoſe dogmaticall Doctours which ſtood for ſupererogation, and traditions aboue Law, were called (*Peruſchim*) *Phariſeis*; ſeparate from the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe as they were the broode of thoſe (*Chaſidim*) whom wee finde firſt mentioned in the Machabees

by

by the corrupt name of *Asideans*; so from them againe, in a second succession proceeded (as their more refined issue) the Essens, both Collegiate and Eremiticall: These *Pharisei* then, were a fraternitie or Colledge of extraordinarie deuotion; whose rule was Tradition, whose practise voluntarie austereneſſe: To them the *Scribes* ioyned themselues, as the purer Iewes; for *Paul* calls them [ἀκριβεστάτην αἵρεσιν] *the most exquisite sect*; yea, and (as *Iosephus*) the best expositors; willingly expounding the Law according to their Traditions: and countenancing their Traditi-

1. Mac. 2. 42

Act. 26. 5. *Eruditiùs cæteris legem exponunt Phar. Ioſ. l. 2. de bello Iud. c. 4.*

ons

ons by the forced ſenſes of the Law. Both which profeſſions were greatly inlarged and graced, by two famous Doctours *Sammai and Hillel* (whom ſome, though falſlie, would haue the founders of them) not long before Chriſts time; for olde *Hillel* of a 120. years, protracted his dayes by likely computation, to ten yeares after Chriſts birth. How *Hierome* fetcheth their names with more wittineſſe, than probabilitie, from *Diſſipating* & *Profaning* the Law; and what bickerings and deadly quarrels were euen amongſt themſelues in thoſe two famous houſes; and what were the

An olde ſaying, Σχίσις τὸ σεβιζόμενον ὑβρίζει. *Diſcipuli Sammai occidebant diſcipulos Hillel.*

foure

foure expositions of the Law which they followed, I list not now to discourse. Their employment was, expounding the Law and urging Traditions; therefore their auditors had wont to say, when they called one another to Church (as S. *Hier.* tels vs) [οἱ σοφοι δευτερῶσι] *The wise*, that is, the Pharisеis, *expoũd to day*. Whence perhaps, that may bee interpreted of S. *Paul* to the Corinths, *Where is the wise? where is the Scribe?* So did the Scribes too; but the difference was, that the *Scribes* were more Textuall; the *Pharisеis* more Traditionall: therefore obserue, that the *Scribe* findes

Epiphan. δευτερωσεις 4. In nomen { *Mosis, Aciba, Anna, Filiorum Assamonæi.*

Hier. Algasiæ de 11. quæstionib.

1. Cor 1. 20 πῦ σοφῶ, πῦ γραμματεύς?

Scriba lectionarij quasi Scripturarij vel Textuarij; Pharisæi δευτερωται. Drus.

Matth. 9.

fault with the ſuſpicion of blaſphemie; the *Phariſe*, with vnwaſhen hands: the *Scribes*(their Doctours)exceld for learning, the *Phariſeis* for pietie. Their attire was the ſame, and their faſhions: but the *Phariſeis* had [πολιτείας μειζόνς] *more ſway*;& were more ſtrict & Cappucine-like; profeſſed more yeeres continencie; and in a worde, tooke more pains to go to hell. Theſe did ſo carrie away the hearts of the Iewes, that there was no holy man, which was not tearmed a *Phariſe*; and therefore among the ſeuen kinds of *Phariſeis* in their *Talmud*, they make *Abraham* a *Phariſei* of *Loue*; Iob

Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & calceamẽtorum ligulis procedentes. Epiphan.

Medrasch.

a Pharise of *Peare*. And if from the men you cast your eyes vpon their righteousnesse, you cannot but wonder at the curiosity of their zeale. Wherein looke (I beseech you) first at their deuotion, then their holy carriage, lastly their strict obseruation of the Law.

Such was their deuotion, that they prayed [συνεχῶς] as a Father sayth, oft and long: thrice a day was ordinarie; at nine, twelue, and three a clocke: yea their progenitors (whom they would scorne not to match) diuided the day into three parts: whereof one was bestowed on Prayer, the next

Epiph.

Chasidim.

on the Law, the third on their worke: See heere; God had 2. parts of 3. thẽſelues but one: beſides at their meals what ſtrictnes? Their verie diſciples were taught (to ſhame vs Chriſtians) if they had forgotten to giue thanks, to return from the field to the boord to ſay grace. For diuine ſeruice; the Decalogue muſt bee read once a day of euery mã; the *Scribes* ſay the firſt watch, the *Phariſeis*, any houre of the night: Others, twice; without mooving eye, hand, foot; in a cleane place, free from any excrement, & foure cubits diſtant from any ſepulcher. For faſting, they did it

Prat. Moſaica cum expoſ. Rabbinorũ à Munſter. ed.

Ibid.

twice

twice a weeke; not Popishlie (which *Wickleffe* iustly calles Foole-fasting) but in earnest; on Munday & Thursday. Besides (to omit their almes, which were euery way proportionable to the rest) what miserable penance did they willfullie? they beat their heads against the walls, as they went, till blood came: whence one of their seuen *Pharisees* is called (*Kizai*) a *Pharisee drawblood*: they put thornes in their skirts, to sting themselues; they lay on planks, on stones, on thornes: and *Banus* that Heremiticall *Pharise* drencht himselfe oft, night and day in cold water

δευτέραν καὶ πέμπτην. *Epiphan.*

Hier. in Mat. 23. Acutissimas in eis spinas ligabant, vt ambulantes & sedentes pũgerentur & admonerentur officij. Iosephus. ψυχρῷ ὑδατι. &c.

[πρὸς ἁγνιαν] *for chaſtitie*; or (if you reade it without an aſpiration) it ſignifies *for follie* rather; what could that apiſh and ſtigmaticall Friar haue done either more or worſe? This was their deuotion. The holineſſe of their carriage was ſuch, that they auoided euerie thing that might carrie any doubt of pollution; they would not therefore conuerſe with anie different religion; and this law went currant amongſt them: *He that eats a Samaritans bread, be as he that eats ſwines-fleſh:* An Hebrew midwife might not helpe a Gentile; not books, not wax, not incenſe might bee

Qui comedit panem ſamaritici ac ſi comederet ſuillam. Precept. Moſ. cum expoſ. Rab.

ſold

ſold to them. Yea, no familiaritie might bee ſuffered with their owne vulgar. For whereas there were three rankes among the Iewes; the wiſe, (thoſe were the Phariſeis) their Diſciples, and the *populus terræ* (as they called them) this was one of the ſixe reproches to a nouice of the *Phariſeis, To eate with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould haue beene toucht by any, contrarie to the warning of their phylacteries, they ſcoure them ſelues at their returne; and eat not vnleſſe they haue waſht [πυγμῃ] that is, accurately, as

ὁ ὄχλος: *in the new Teſtamẽt, the cõmon people.*

Vnum ex ſex opprobrijs vitãdis à diſcipulis ſapientum, Comeſſatio cum populo terræ.

Ar. Mont. in Euang.

Epiphan. ἐὰν μὴ πυγμῇ νίψωνται. Mar. 7. 3.

the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euerie water (marke the niceneſſe) but with that onely which they had drawen vp with their owne labour: and to make vp the meaſure of their pretended ſanctimonie, they vowed continencie, not perpetuall (as our Romaniſts vrge) but for eight or ten yeers. Thus they did vnbidden; how ſtrictly did they performe what was enioyned? no men ſo exact in their tithes. *I pay tithes of all*, ſaith the boaſting *Phariſe*: *Of all* (as a great Doctour noteth) it was more than hee needed:

Prær. Moſ. cum expoſ. Rab.

Epiphā. l. 1.

Τας ἀπαρχας ἀδιδαχτως. Epiph. Montan. in locum.

God

God would haue a Sabbath kept; they ouer-keep it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knocke on a Table to ſtill a child; what ſhould I note more? not rub or ſcratch in publike. God commaunds them to weare (*Totaphoth*) *phylacteries*: they doe (which our Sauiour reprooues) [πλατύνουσι] *enlarge them*: and theſe muſt bee written with right lines in a whole parchment of the hide of a cleane beaſt. God commaunds to celebrate and roſt the Paſſeouer, they will haue it done (in an exceſſe of care)

Pree. Moſ. cum expoſ.

Vox Egyptiaca. Verſus quidã ex lege Moſis in pergameno ſcripti. ſcz. 14. priores 13. Exo 4. 5. 6. 7. 8. 9. 6. Deut. Pagn.

not

Quòd ferrum vim vſſandi habet. Prec. Moſ. cum Expoſ.

Ibid.

not with an iron but a wooden ſpit, and curiouſly chooſe the woode of Pomegranate: God commanded to auoyd Idolatrie; they taught their Diſciples, if an image were in the way, to fetch about ſome other; if they muſt needs go that way, to runne: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit downe to pull it out, leſt they ſhould ſeeme to giue it reuerence. I wearie you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true-dealing, how zealous, how ſcrupulous, how auſtere theſe men were,

and

and see if it bee not a woonder, that our Sauiour thus brandeth them; *Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye shall not enter into the kingdome of Heauē*: That is, If your doctrine be not more righteous, you shal not be entred of the Church: if your holinesse bee not more perfect, you shal not enter into heauen: behold, Gods kingdome below and aboue is shut vpon them.

The poore Iewes were so besotted with the admiration of these two, that they would haue thought if but two men must goe to heauen, the one should bee a Scribe, the other a

Phariſe. What ſtrange newes was this from him that kept the keyes of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and lo nothing but their righteouſneſſe is cenſured: Heerein they ſeemed to exceed all men: heerein all that would be ſaued muſt exceede them. Doe but thinke how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceede the Phariſeis in righteouſneſſe? It were much

for an Angell from Heauen. What shal the poore sons of the earth doe, if these woorthies be turned away with a repulse? yea perhaps, your selues, al that heare me this day, receiue this not without astonishment and feare, whiles your consciences secretly comparing your holines with theirs, find it to come as much short of theirs, as theirs of perfection. And would to God you could feare more, & bee more amazed with this comparison; for (to set you forward) must wee exceed them or else not bee saued? if wee let them exceede vs, what hope, what possibilitie is there of our

Saluation? Ere wee therefore ſhew how farre wee muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre wee are behind them.

Mat. 32. 3 They taught diligently, and kept *Moſes* his chaire warme: How many are there of vs, whom the great Maſter of the Vineyard may finde loytering in this publike market-place, and ſhake vs by the ſhoulder with a *Quid ſtatis otioſi? Why ſtand you heere idle?*

They compaſſ ſea and land (Satans walke) to make a proſelyte: wee ſit ſtill and freeze in our zeale, and loſe proſelytes

with our dull and wilfull neglect. They ſpent one quarter of the day in prayer: How many are there of vs that would not thinke this an vnreaſonable ſeruice of God? we are ſo farre from this extreme deuotion of the old *Euchitæ*, that we are rather worthie of a cenſure with thoſe Spaniſh Prieſts for our negligence. How many of you citizens can get leaue of Mammon to beſtow one houre of the day in a ſet courſe vpon God? How many of you Lawyers, are firſt clients to God, ere you admit others, clients to you: how many of you haue your thoughts fixed in

Correcti à Concilio Toletan. Bellar.

Heauen, ere they bee in Weſtminſter? Alas, what dulneſſe is this? what iniuſtice; all thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Lavv, (ſome) twice a day; neuer went vvithout ſome parts of it about them; But to vvhat effect? There is not one of our people (ſaith *Joſephus*) but anſweres to any queſtion of the Law as readily as his owne name; how ſhall their diligence vpbraid yea condemne vs? Alas how doe our Bibles gather duſt for vvant of vſe, vvhile our Chronicle, or our Statute-booke,

Quilibet noſtrûm de lege interrogatus facilius quàm nomen ſuum reſpondet. Ioſ. contr. App. l. 2.

yea perhaps our idle and ſcurrilous play-bookes are worne with turning. Oh how happy were our fore-fathers, (whoſe memorie is bleſſed for euer) if they could with much coſt and more daunger get but one of *Pauls* Epiſtles in their boſomes; how did they hugge it in their armes, hide it in their cheſt, yea in their hearts! How did they eate, walke, ſleepe, with that ſweet companion, and in ſpight of all perſecutiõ neuer thought themſelues well, but when they conuerſed with it in ſecret! Lo now theſe ſhops are all open, we buie them not; theſe books are open wee read them not,

and wee will bee ignorant becauſe we will. The Sun ſhines and wee ſhut our windowes. It is enough for the miſerable Popiſh laity to bee thus darke, that liue in the perpetuall night of Inquiſition; ſhall this bee the onely difference betwixt them and vs; that they would read theſe holy leaues, and may not, we may and will not? There is no ignorance to the wilfull. I ſtand not vpon a formall and verball knowledge: that was neuer more frequent, more flouriſhing. But if the maine grounds of Chriſtianitie were throughly ſetled in the hearts of the multitude, wee ſhould

not haue so much cause of shame and sorrow, nor our aduersaries of triumph and insultation: shew lesse therefore for Gods sake, and learne more; & ballace your wauering hearts with the sound truth of godlinesse, that you may flie steddily thorow all the tempests of errors: Make Gods Law of your learned councell with *Dauid*, and bee happy. Else if you will needs loue darkenesse, you shall haue enough of it: you haue heere inward darkenesse, there outwarde (σκότος ἐξώτερον.) This is your owne darknesse, that his of whom the Psalmist; *He sent darknes and it was dark:*

Mat. 8. 12

Choshec Aphelah: Tenebræ caliginis.

Darke indeede: A thicke and terrible darkneſſe, ioyned with weeping and gnaſhing. I vrge not their awfull reuerence in their deuotion, our ſleepie or wilde careleſneſſe; their auſtere and rough diſcipline of the body, our wanton pampering of the fleſh; tho who can abide to thinke of a chaſte *Phariſe*, and a filthy *Chriſtian*? a temperate *Phariſe*, and a drunken *Chriſtian*? How ſhamefully is this latter vice (eſpeciallie) growne vpon vs with time? we knew it once in our ordinarie ſpeech appropriated to beggars: now gallants fight for it. This beaſtlineſſe had wont be

bashfull, now it is impudent; once children were wont to shout at a drunkard (as some foule wonder) now not to bee drunke is quarrell enough among men, among friendes: Those knees that wee were woont to bow to the God of Heauen, are now bent to *Bacchus*, in a Paganish, bestiall, diuellish deuotion. To leaue the title of *Christians*, for shame let vs be either men or beasts. My speech hastens to their holy and wise strictnesse of carriage; wherein I can neuer complaine enough of our inequalitie: They hated the presence, the fire, the fashion, the bookes of

In aquam se cum vestibus immergunt vbi contigerint aliquem ex alia gente: μιαινόμεθα γαρ ὑφ' ὑμῶν. &c. Epiph.

a Gentile, of a Samaritane; neither was there any hatred lost on the Samaritans part; for if he had but toucht a Iew, hee would haue throwne himselfe into the water, clothes and all: both of them equally sicke of a *Noli me tangere; Touch mee not, for I am holier.* Esay 65.

Our Romish Samaritanes haunt our tables, our closets, our eares; wee frowne not, wee dislike not: Wee match, conuerse, conferre, consult with them carelesly, as if it were come to the old stay of that indifferēt. *Appelles* in *Eusebius; Sat est credere in crucifixum*; but that which I most lament, and yee,

Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Christ let me boldly (tho most vnworthy) mooue your wisedomes, your care to redresse it. Our yong students (the hope of posteritie) newly crept out of the shell of Philosophie, spend their first houres in the great Doctours of Popish controuersies; *Bellarmine* is next to *Aristotle*: yea, our very vngroũded Artizans, young Gentlemen, fraile Women, buie, reade, trauerse promiscuously the dãgerous Writings of our subtilest Iesuites. What is the issue? Many of them haue taken poi-

ſon, ere they know what milke is; & when they haue once taſted this bane, they muſt drinke and die. Oh what pity, what vexation is it to a true heart, to ſee vs thus robd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeueritie of our Aduerſaries, which vpon the deepeſt paines forbid the ſale, yea the ſight, of thoſe Authours, which they tearme infectious; where was euer *Caluin* publikely bought in one of their Church-yards? where euer reade without licence, without ſecuritie? I cenſure not this as the peculiar fault of

this

this place: would God this open remisnesse were not a common euill, and had not spred it selfe wide thorow all those Churches that are gone out of *Babylon*. Let no man tell me of the distinction of that old Canonist: *Some things* (saith he) *we read, lest they should be neglected, as the Bible; some lest they should be vnknowen, as Arts and Philosophie; some that they may be reiected, as Heretical books. True: But let them read that can reiect, that can confute; wee distrust not our cause, but their weake iudgements. A good Apothecarie can make a good medicine of a strong poiso; must children therfore be al-* *Barthol. Brixiēsis.*

lowed

lowed that box? I know how vnworthy I am to aduiſe; only I throw downe my ſelfe at your feet and beſeech you, that our loſſes and their examples may make vs no leſſe wiſe in our generation.

Mat.23. 23. I followe the compariſon; They payde tithes of all they had: not a pot-herbe, but they tithed it. Heare this yee ſacrilegious patrons, the merchants of ſoules, the pyrats of the Church, the enemies of religion; they tithed all, you nothing; they payd to their Leuites, your Leuites muſt pay to you: Your Cures muſt bee purchaſed, your tithes abated

or compounded for: O the shame of religion! How too iustly may I vsurpe of you that of *Seneca*? *Petties sacrileges are punished, while great ones ride in triũph.* Neuer excuse it with pretence of Ceremonie; *Moses* neuer gaue so strict a charge for this, as *Paul*; [ἐν πᾶσιν ἀγαθοῖς] Cõmunicate *all thy goods* with thy teacher; *All*, with an emphasis. Welfare yet the honest *Pharisei*, whose rule was: (*Decima vt diues fias*) *Tithe & be rich*: If euer thou be the fatter for this grauell, or the richer with that thou stealest from God, let mee come to begge at thy doore. Gal. 6. 6.

Woe to you spiritual rob-

bers

bers. Our blinde forefathers clothed the Church, you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robberie, ſimony, periurie will not carrie you to hell: hope ſtill that you may be ſaued. They gaue plentifull almes to the poore: we inſtead of filling their bellies, grinde their faces. What excellent Lawes had wee lately enacted that there ſhould bee no begger in Iſrael? Let our ſtreets, waies, hedges, witneſſe the execution. Thy liberalitie relieues ſome poore. It is well. But hath not thy oppreſſion made

more? Thy vsurie, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bountie. The mercies of the wicked are cruell. They were preciſe in their Sabbath; we ſo looſe in ours; as if God had no day: See whether our Tauernes, ſtreetes, hy-wayes deſcry anie great difference. Theſe things I vowed in my ſelfe to reproue; if too bitterly, (as you thinke) pardon (I beſeech you) this holie impatience: and blame the foulenesſe of theſe vices, not my iuſt vehemencie. And you (Chriſtian hearers) than which

no name can be dearer: be perſwaded to ranſack your ſecure hearts; and if there bee any of you whoſe awaked conſcience ſtrikes him for theſe ſinnes, and places him below theſe Iews in this vnrighteouſneſſe, if you wiſh or care to bee ſaued, thinke i'thie time, as you would euer hope for entrance into Gods kingdome, to ſtrike your ſelues on the thigh, and with amazement and indignation to ſay, What haue I done? to abandon your wicked courſes; to reſolue, to vow, to ſtriue vnto a Chriſtian and conſcionable reformation. *Paul*, a *Phariſe*, was according to the righ-

teousnesse of the Law vnre-proouceable: yet if *Paul* had not gone from *Gamaliels* feete, to Christs, he had neuer beene saued: vnreproouceable, and yet reiected? Alas, my brethren, what shall become of our gluttonie, drunkennesse, pride, oppression, bribing, cosenages, adulteries, blasphemies, and our selues for them? God and men reprooue vs for these: what shall become of vs? If the ciuillie righteous shall not bee saued, where shall the notorious sinner appeare? A Christian belowe a Iewe? For shame, where are we? where is our emulation? Heauen is our gole, Phil. 3.6.

we all run; loe the *Scribes* and *Phariſeis* are before thee; what ſafety can it be to come ſhort of thoſe that come ſhort of heauē? *Except your righteouſneſſe*, &c.

You haue ſeene theſe *Scribes* and *Phariſeis*; their righteouſneſſe and our vnrighteouſneſſe. See now with like patience, their vnrighteouſneſſe that was, and our righteouſneſſe that muſt bee, wherein they failed, and wee muſt exceed. They failed then in their Traditions and Practiſe. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faultie in matter.

To runne well, but out of the way (according to the Greeke prouerbe) is not better than to ſtand ſtill. Fire is an excellent thing: but if it be in the top of the chimney, it doth miſchiefe rather. It is good to be zealous in ſpight of all ſcoffes, but (ἐν καλῷ) *In a good thing.* If they had beene as hot for God, as they were for themſelues, it had beene happie: but now *in vaine they worſhip me*) ſaith our Sauior) *teaching for doctrines the Traditions of men.* Hence was that axiome receiued currantly amongſt their Iewiſh followers: *There is more in the words of the wiſe, than in the words of the* Gal. 4. 18.

Plus eſt in verbis ſapientũ quã in verbis legis. Galatin.

law: More; that is, more matter, more authoritie: and from this principally ariſes and continues that mortall quarrell betwixt them and their (*Karraim*) and (*Minim*) vnto this day. A great Ieſuite (at leaſt that thinks himſelfe ſo) writes thus in great earneſt: *The Phariſeis* (ſayth he) *may not vnfitly bee cõpared to our Catholiks*. Som men ſpeak truth ignorantly, ſome vnwillingly; *Caiphas* neuer ſpake truer, when hee meant it not: one egge is not liker to another, than the Tridentine fathers to theſe Phariſeis in this point, beſides that of freewill, merite, full performance of the Law,

Serarius.

Non male comparari Phariſæos Catholicis.

which

which they absolutely receiued from them: For marke, *With the same reuerēce & deuotiō do we receiue & respect Traditiōs, that we do the books of the Old & New Testamēt*, say those fathers in their fourth session: Heare both of these speake and see neither, if thou canst discerne whether is the Pharise, refuse me in a greater truth. Not that we did euer say with that *Arrian* in *Hilary*: *We debar all words that are not written*: or would thinke fit with those phanatical Anabaptists of Munster, that all bookes should be burnt besides the Bible: some Traditions must haue place in euerie

Pari pietatis affectu & reuerentia Traditiones vnà cum libris veteris & noui Testamenti suscipimus & veneramur. Decr. 1. Sess. 4.

Nolo verba quæ scripta non sunt legi.

Church; but their place: they may not take wall of Scripture: Subſtance may not in our valuation giue way to circumſtance. God forbid. If any man expect that my ſpeech on this opportunitie ſhould deſcend to the diſcourſe of our contradicted ceremonies, let him knowe that I had rather mourne for this breach than meddle with it. God knowes how willingly I would ſpend my ſelfe into perſwaſions if thoſe would auaile any thing: but I well ſee that teares are fitter for this theme than wordes. The name of our Mother is ſacred, and her peace pretious.

As

As it was a true ſpeech cited from that father by *Bellarmine*: *The war of Heretikes is the peace of the Church*: ſo would God our experience did not inuert it vpon vs: *The warre of the Church is the peace of Heretikes.* Our diſcord is their muſicke; our ruine their glorie: Oh what a ſight is this, Brethren ſtriue, while the enemie ſtands ſtill, and laughs and triumphs. If wee deſired the griefe of our common mother, the languiſhing of the Goſpell, the extirpation of religion, the loſſe of poſteritie, the aduantage of our aduerſaries, which way could theſe bee better effected than

Bellū Hæreticorum pax eſt Eccleſiæ: ex Hilario Bellar.

Eſcouedo.

by our diſſenſions. That Spaniſh Prophet in our age (for ſo I finde him ſtiled) when King *Philip* asked him how he might become maſter of the Lowe-Countries, anſwered; *If he could diuide thẽ frõ themſelues*; According to that old Machiauellian principle of our Ieſuites, *Diuide and Rule*. And indeed it is concord only (as the Poeſie or Mot of the vnited States runnes) which hath vpheld them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our Aduerſaries already bragge of their victories; and what good heart can but bleed to ſee what they haue gained

Concordiâ reſparuæ creſcunt, &c.

since we dissented; to foresee what they will gaine? They are our mutuall spoyles that haue made them proud and rich. If you euer therefore look to see the good dayes of the Gospell, the vnhorsing and confusion of that strumpet of *Rome*, for Gods sake, for the Churches sake, for our owne soules sake, let vs all compose our selues to peace and loue: *Oh pray for the peace of Jerusalē: that peace may be within her wals and prosperitie within her palaces.*

Nostrâ miseriâ tu es magnus. de Pomp. Mimus.

For the matter of their Traditions, our Sauiour hath taxed them in many particulars; about washings, oaths, offe-

rings, retribution: whereof he hath ſayd enough whē he hath termed their doctrine, the *Leauē of the Phariſeis*, that is, ſowre and ſwelling. S. *Hierome* reduces them to two heads: They were *Turpia*, *anilia*; ſome ſo *ſhameſull* that they might not be ſpoken; others idle & *dotiſh*; both ſo numerous that they cannot be reckned. Take a taſte for all; and to omit their reall traditions, heare ſome of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, that if hee were let downe thorow the roofe, this were no irregularitie. The Law was, a man

In Mat. 23.

Prec. Moſ. cum expoſ. Rab.

man might not carrie a burden on the Sabbath: their Traditional glosse; if he caried ought on one shoulder it was a burden; if on both, none. It shooes alone, no burden; if with nailes, not tolerable. Their stint of a Sabbaths iourney was a thousand cubites; their glosse was, That this is to bee vnderstood without the wals, but if a man should walke all day thorow a citie as bigge as *Niniuie*, he offends not. The Church of *Rome* shall vie strange glosses and ceremonious obseruations with them, whether for number or for ridiculousnesse. The day would faile mee if I *Ibid.* *Ibid.*

should

Sacrarum Ceremoniarum lib. 1 accipit de gremio Camerarij pecuniam, vbi nihil tamen eſt argenti; ſpargenſq; in populo dicit: Aurũ & argẽtum non eſt mihi: quod autẽ habeo, hoc tibi do. Canõ. Pœnitential. pag. 1.

{Num. 12. {Ezec. 4. Luc. 5. Otho. Friſingenſis in præfat.

ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people, and ſay; *Gold and ſiluer haue I none.* Seuen yeares penance is inioyned to a deadly ſin; becauſe *Miriam* was ſeparated ſeuen dayes for her Leproſie; & Gods ſaies to *Ezekiel*, *I haue giuen thee a day for a yeer.* Chriſt ſaid to *Peter*, *Launch forth into the deepe*: therefore hee meant that *Peters* ſucceſſour ſhould catch the great fiſh of

Conſtan-

Constantines donation. But I fauour your eares. That one I may not omit, how S. *Hierome*, whom they fondly tearme their Cardinall, compares some Popish fashions of his time with the *Pharisaicall*; who when hee had spoken of their purple fringes in the foure corners of their (*Tallin*) and the thornes which these Rabbins tie in their skirts, for penance, and admonition of their duty: *Hoc apud nos* (sayth he) *superstitiosæ mulierculæ in paruulis Euãgelijs, in crucis ligno & istiusmodi rebus sanctitant*: that is, *Thus superstitious old wiues do amõgst vs with little gospels of* Ioh. *with the wood of the* In Mat. 23.

Crosse,

Croſſe, and the like. Thus that father directly taxeth this Romiſh vſe: who if hee were now aliue, and ſhould heare their Church groning vnder the number of Ceremonies more then the Iewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Sauiour, *Wo to you Scribes, Phariſeis, hypocrits: for ye bind heauy burthens, & greeuous to be borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh maſters concerning that *Pythagorean* tranſanimatiõ or paſſage of the ſoule from one body to another (a point which

Mat. 23. 4.

Vide Druſium de tribus ſectis Iud.

the

the Iewes had learned from them: *Mat.* 16.14.) concerning the not-riſing vp of the wicked Aſtronomicall deſtinie, free-will, merit of works, perfection of obedience; in euerie of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine vnrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God neuer ſet, as the graffing of all holineſſe and Gods ſeruice vpon them; a faſhionable obſeruation of the outwarde letter, with neglect of the true ſubſtance of the Law; a vaine-glorious oſtentation of pietie and perfection; and more care

Alia doctrina Phariſæorum quæ eſt niſi legis ſecũdum carnem obſeruatio. Hier. in Gal. 1

to be thought, than to be good; a greater deſire to be great, thā good; crueltie and oppreſſion coloured with deuotion. My ſpeech now towardes the cloſure ſhall draw it ſelfe vp within theſe two liſts; of their *Hypocriſie*, their *Worldlines*: Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Couetouſnes*, *Ambition*. Onely ſtirre vp your ſelues a while and ſuffer not your Chriſtian attention to faile in this laſt act.

Some of their Rabbins ſay well, that God requires two things concerning his Law, *Cuſtody* and *Worke*. Cuſtody in the heart; worke in the execution;

Theſe vnſound and ouerly Phariſeis did neither. It was enough if they kept the Law in their hands; ſo they had a formall ſhew of godlineſſe it was enough: if the outſide of the platter were cleane, they cared for no more. God had charged them to bind the Law to their hand, and before their eyes, *Deut.* 6. wherein, as *Jerome* and *Theophylact* well interpret it, he meant the meditation and practiſe of his Law: they, like vnto the fooliſh Patient, which when the Phyſician bids him take that preſcript, eats vp the paper; if they could get but a liſt of parchment vpon their

2. Tim. 3. 5. μόρφωσιν εὐσεβείας.

left arme next their heart, and another ſcroll to tie vpon their fore-head, and foure corners of fringe, or (if theſe bee denied) a red threed in their hand, thought they might ſay with *Saul, Bleſſed be thou of the Lord, I haue done the cõmandemẽt of the Lord.* That *Opus operatum* of the Papiſts (for I ſtill parallele them) is not more falſe Latine than falſe Diuinitie: it is not the out-ſide of thy obedience that God cares for, if neuer ſo holie, neuer ſo glorious; it is enough that men are coſened with theſe flouriſhes: the heart and the reines are thoſe that God lookes after: what cares a good

Si hæc prohibeantur, filũ rubrũ ponent in manu. Prac. Moſ. cum expoſ.

market-man how good the fleece be, when the liuer is rotten. God doth not regard fafhion fo muft as ſtuffe. Thou deceiueſt thy ſelfe, if thou think thoſe ſhewes that bleared the eyes of the world, can deceiue him. God ſhall ſmite thee thou whited wall, God ſhall ſmite thee. Doeſt thou thinke hee ſees not how ſmoothly thou haſt daubed-on thine whoriſh complexion? Hee ſees thee a farre off, and hates thee while thy paraſites applaud thy beautie I ſpeake not of this carrion-fleſh which thou wantonly infecteſt with the falſe colours of thy pride, which

God ſhall once waſh off with riuers of brimſtone I ſpeake of thy painted ſoule, and thy counterfet obedience. Giue me leaue, (yea let mee take it) to complaine that wee are fallen into a cold and hollow age wherein the religion of manie is but faſhion, and their pietie gilded ſuperſtition; Men care onely to ſeeme Chriſtians; If they can get Gods liuerie on their backes, and his name in their mouthes, they out-face all reproofes. How many are there which if they can keepe their Church, giue an almes, bow their knee, ſay their prayers, pay their tithes, and once

a yeere receiue the Sacrament (it matters not how vncorrupt hearts, how filthy tongues, how falſe handes they beare) can ſay in their hearts with *Eſau, I haue enough my Brother?* As if God cared for this thy vaine formalitie; as if hee hated thee not ſo much more than a Pagan, by how much thou wouldeſt ſeeme more good. Bee not deceiued; If long deuotions, ſad lookes, hard penances, bountifull almes would haue carried it (without the ſolid ſubſtance of godlineſſe) theſe Scribes and Phariſeis had neuer beene ſhut out of Heauen. Conſider this therefore

(deare Brethren) none but your owne eies can looke into your hearts: we ſee your faces, the world ſees your liues, your ſelues ſee your ſoules: if your liues bee not holy, your hearts ſound, tho your faces were like Angels, you ſhall haue your portion with Diuels. Tell not me thou heareſt, prayeſt, talkeſt, beleeueſt: how liueſt thou? what doeſt thou? *Shew me thy faith by thy workes*, ſaith *James*. It was an excellent anſwere that good *Moſes* gaue to *Lucius* in the Church-ſtory: *The faith that is ſeen, is better than the faith that is heard*; & that of *Luther* not inferiour, that faith doth *pingue-*

Socrates eccl. hiſt.

ſcere

scere operibus: *grow fat* and wel liking *with good workes*: it is a leane ſtarued careaſſe of faith thou pretendeſt without theſe. If profeſſion be all, the Scribes and Phariſeis are before thee; ranſacke thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe, true hatred of ſin; ranſacke thy life, and finde the truth of workes, the life of obedience; Then alone thy righteouſneſſe exceeds the righteouſneſſe of the Scribes and Phariſeis, and thou ſhalt enter into Heauen. Their oſtentation followes; wherein it is ſtrange to conſider, how thoſe that cared not to be good

ſhould deſire yet to ſeeme good: ſo did theſe Phariſeis: They would not faſt without a ſmeared face; not giue an almes without a trumpet; not pray without witneſſes. Scribes, Phariſeis, hypocrites, they did act a religious part, but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie had either died with them, or had only hereditarily deſcended to their ſucceſſours: Satan will not let vs be thus happie. I ſee no mans heart: but I dare boldly ſay the world is full of hypocriſie. By their fruits you

ſhall know them (ſaith our Sauiour:) By their fruites; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion, but by the fruits of their actions. Not to ſpeake, how our mint and cummin hath incroched vpon iudgement and iuſtice; Search your ſelues (ye Citizens:) now, you draw neere to God with your lips, with your eares, where is your heart? Heere your deuout attention ſeemes to crie, The Lord is God: how many are there of you, that haue any God at home? how many that haue a falſe God? God at Church; Mammon in your

ſhops? I ſpeake not of all; God forbid. This famous Cittie hath in the darkeſt, in the wanton-eſt times, affoorded (and ſo doth) many, that haue done God honour, honeſtie to the Goſpell: but how many are there of you that vnder ſmooth faces haue foule conſciences? Fair words, falſe meaſures, for-ſworne valuations, adulterate wares, griping vſuries haue fild many of your coffers, and feſtered your ſoules: you knowe this, and yet like Salomons cur-tizan you wipe your mouths, and it was not you: Your almes are written in Church-windowes, your defraudings in

the

the sand; all is good saue that which appeares not: how many are there euerie where, that shame religion by professing it? whose beastly life makes Gods truth suspected; for as, howsoeuer the Samaritan, not the Iew, releeued the distressed traueller, yet the Iewes religion was true, not the Samaritans; so in others, trueth of causes must not bee iudged by acts of persons; yet, as hee said, *It must needes bee good that* Nero *persecutes*; so who is not readie to say; *It cannot be good that such a mis-creät professes?* Woe to thee Hypocrite; thou canst not touch, not name goodnesse,

but thou defileſt it; God will plague thee for acting ſo hie a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee; hee that made the heart, ſayes thou art no better than an handſome tombe; the houſe of death. Behold heere a green turfe or ſmooth marble, or ingrauen braſſe, and a commending Epitaph; all ſightly: but what is within? an vnſauorie, rotten carcaſſe. Tho thou wert wrapt in gold and perfumed with neuer ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noyſom carrion to God: Of all earthly

things God cannot abide thee; and if thou wouldest see how much lower yet his detestation reacheth, know that when hee would describe the torments of hell, hee cals them (as their worst title) but the portion of Hypocrites. Wherfore *cleanse your hands yee sinners, and purge your hearts yee double-minded*: For *vnlesse your righteousnes exceed the* hypocriticall *righteousnesse of the Scribes and Phariseis, ye shall not enter into the kingdom of Heauen.* Iam. 4. 8. δίψυχοι.

My speech must ende in their *Couetousnesse* and *Ambition*; A paire of hainous vices. I ioyne them together: for

they are not only brethren, but twins; yet ſo as the elder heere alſo ſerues the younger. It is ambition that blowes the fire of Couetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich, but that they may bee great? Their Couetouſneſſe was ſuch, that their throte (an open ſepulchre) ſwallowed vp whole houſes of Widdowes. Whence their goods are called by our Sauiour (τὰ ἐνόντα) not τὰ ὄντα: as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing

Luc. 11. 41.

of

of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred for the beſt ſeat; the higheſt piew: A title, a wall, a chaire, a cap, a knee, theſe were goodly cares for them that profeſſed grauitie, humilitie, mortification. Let me boldly ſay, *Ieruſalem* neuer yeelded ſo verie *Phariſeis* as *Rome*. Theſe old diſciples of *Sammai* and *Hillel* were not *Phariſeis* in compariſon of our Ieſuits. From iudgement (you ſee) I am deſcended to practiſe: wherein it is no leſſe eaſilie made good that theſe are more kindely *Phariſeis*, than the auncient. A

πρωτοκλισίας καὶ πρωτοκαθεδρίας. Mat. 23. 6.

poore

poore Widowes Cottage fild the panch of and olde Phariſe; How many faire Patrimonies of deuout young Gentlemen *Druryed by them (pardon the word, it is their owne; the thing I know and can witneſſe) haue gone downe the throte of theſe Loyoliſts, let their owne *Quodlibet* & *Catechiſme* report. What ſpeake I of ſecular inheritances? theſe eyes haue ſeene no meane houſes of deuotion and charity ſwallowed vp by them. As for their ambitious inſinuations, not only all their owne religious enuiouſly crie downe, but the whole world ſees and rings of. What oare of State

* *A word vvhich the Seminaries report (in their* Quodlibet) *vſual amõgſt thẽ, to ſignifie Beguiled & vſp't of their inheritance; from the example of M. Henry Drury of Lavvſhul in Suffolke ſo defeated by the Ieſuites. As at Winnox-berg*

can stir without their rowing? What kingdome either stands or fals without their intermedling? What noble familie complaines not of their proling and stealth? And all this with a face of sad pietie and stern mortification. Yea what other is their great Master but the king of *Pharisees*? who, vnder a pretence of simple pietie, challenges without shame to haue deuoured the whole Christian world, the naturall inheritances of secular Princes, by the foisted name of *Peters* Patrimonie, and now in most infamous and shameleſſe ambition calles great Emperours

in Flãders neer Dunkerk, vvher a rich legacie giuẽ by a charitable Lady for the building of an Hoſpitall, vvas cunningly turned to the mainetenance of Ieſuites.

to his ſtirrup, yea to his foote-ſtoole. But what wander wee ſo farre from home? *Væ nobis miſeris* (ſaith S. Ierome) *ad quos Phariſæorum vitia tranſierunt*; (*Woe to vs wretched men, to whom the Phariſeis vices are deriued.*) The great Doctor of the Gentiles long ago ſaid, *All ſeek their owne, and not the things of God*; and is the world mended with age? would God wee did not find it a ſure rule; that (as it is in this little world) the older it growes, the more diſeaſed, the more couetous: wee are all too much the true ſons of our great Grandmother; and haue each of vs an *Eues* ſweet tooth in our

heads,

Sacr cerem. l. 1. de Couſc. Bened. ſl. & Coron. Pontiſ. Poſtea imperator ſi præſens eſt ſtaphirum equi Papæ tenet, & deinducit equum per frenum aliquantulũ. And afterward: Dum Imperator hæc officia præſtat, debet Papa modeſtè recuſare tandem cum aliquibus bonis verbis recipiendo permittat aliquantulum progredi &c. That is, while the Emperour doth theſe

heads, we would be more than we are; and euery man would be either (τὶς) or (ὁ·) either the man, or some-body. If a number of your consciences were ript, O ye that would be Christian Gentlemen, Lawyers, Citizens, what doe wee thinke would be found in your maws? Heere the deuoured patrimonie of poore Orphans; there the Cõmons of whole Townships: heere the impropriate goods of the Church; there piles of vsurie: heere bribes, and vnlawfull fees; there the raw and indigested gobbets of Simonie: yea, would God I might not say, but I must say it

seruices to the Pope of holding his stirrup, and leading his horse by the bridle, the Pope ought modestly to refuse: but at last with some good words, hee suffers him to go on a while, and then at last stayes him selfe, &c.

τὶς μέγας. Act. 8. 9. αὐτὸς ὁ.

with feare, with ſorrow, euen of our ſacred and diuine profeſſion, that which our Sauiour of his twelue, *Yee are cleane, but not all.* The multitude of our vnregarded charges, and ſoules dying and ſtarued, for want of ſpirituall prouiſion, (while they giue vs bodily) would condemne my ſilence for too partiall. In all conditions of men (for particulars are ſubiect to enuie & exception) the daughters of the horſe-leach had neuer ſuch a fruitfull generation: They crie ſtill, *Giue, Giue*: not giue alone, that is, the bread of *ſufficiencie*, but *giue, giue*; that is, more than enough. But what

is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Euerie man would ingrosse the whole world to himselfe, and with that ambitious conqueror feares it will be too little: and how fewe *Agurs* are there, that pray against too much? From hence it is, that yee Courtiers grate vpon poore trades with hard Monopolies. Hence, ye Merchants lode them with deepe and vnreasonable prices, and make thē pay deare for daies. Hence, ye great men wring the poore sponges of the Commonaltie into your priuate purses; for

Giue mee not pouertie nor riches. Prou. 30. 8.

the maintenance of pride and exceſſe. Hence, ye cormorant corne-mongers hatch vp a dearth in the time of plentie. God ſends graine, but manie times the Diuell ſends garners. The earth hath beene no niggard in yeelding: but you haue beene lauiſh in tranſporting, and cloſe in concealing. Neuer talke of our extreame froſts: wee ſee Gods hand, and kiſſe the rod; but if your hearts, your charitie, were not more frozen than euer the earth was, meane houſe-keepers ſhould not need to beg, nor the meaneſt to ſtarue for want of bread. Hence laſtly, our loud oppreſ-

sions of all sorts crie to heauen, and are answered with threats, yea with varietie of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tong with *Esaues* dogs, and neuer hast enough; Thou shalt meet with two things as vnsatiable as thy selfe: the *Graue* & *Hell*; and thou, whom all the world could not satisfie, there be two things whereof thou shalt haue enough: *Enough mold in the graue, enough fire in hell.*

I loue not to ende with a iudgement; and as it were to let my Sun set in a cloud. Wee are all Christians, wee should

know

knowe the World, what it is, how vaine, how tranſitorie, how worthleſſe. Wee know where there are better things, which vvee profeſſe our ſelues made for, and aſpiring to: Let vs vſe the world like it ſelfe, and leaue this importunate vvooing of it to Heathens and Infidels, that knewe no other heauen, no other God. Or if you like that counſell better; *Bee Couetous: Be ambitious; Couet ſpirituall gifts.* 1. Cor. 14. 1. Neuer thinke you haue grace enough; deſire more, ſeeke for more: this alone is worth your affections, worth your cares: Bee ſtill poore in this, that you

may bee rich; be rich that you may be ful; be full that you may be glorious. Be Ambitious, of fauour, of honour, of a kingdome; of Gods fauour, of the honour of Saints, of the Kingdome of glorie: whither, hee that hath bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs. To that blessed Sauiour of ours, together with the Father and his good Spirit: the God of all the world, our Father, Redeemer, and Comforter, bee giuen all prayse, honour and glorie now and for euer.

Amen.